

THE NEW TESTAMENT

IN THE ORIGINAL GREEK

THE TEXT REVISED BY

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AND

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INTRODUCTION

APPENDIX

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A is defective. Text BCDLT 33 157 al lat.vt-vg syr.vt the aeth Clem. cod.opt Orig. *Źo*² Ath Cyr.al.loc; *Un.Chr.*; *Lc.syr.* 667 al² Cyp. The transposition and the addition, which is perhaps due to a conflation of text with the transposition, are obvious attempts to bring out the sense of the passage.

vi 56 ἐν αὐτῷ] + καθὼς ἐν ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν τῷ πατρὶ. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ. D: a ff have a modification of the last sentence (*si acceperit homo corpus.....habebit...*). Western of limited range.

vi 59 Καφαρναούμ] + + σαββάτω + Western of limited range (Gr.[D] Lat.).

vii 39 ἦν πνεῦμα] + δεδομένον lat. eur-vg syr.vt-vg Eus.*Lc* pp^{lat}, Western.

+ ἅγιον LX unc⁹ cu^{pl} (cf. syr.hl) (aeth) Or.*Mt.* lat. 1/3 Ath Did Chr Thdt, Pre-Syrian (? Alexandrian) and Syrian.

+ ἅγιον ἐπ' αὐτοῖς D f go: D has τὸ πνεῦμα [τὸ] ἅγιον.

+ ἅγιον δεδομένον B (254) e q syr. hr-hl (δεδ.) epit. Chr (Or.*Mt.* lat. 1/3): 254 has δοθέν, perhaps from a gloss of Chr. *Źo*. 301 A.

Text NTKII 42 91 lat.vg.codd me (the) arm Orig.*Mt.* gr.; *Źo*³; (*Mt.* lat. 1/3) Cyr.al. 5/5 al auct. *Rebapt.* 14.

The singular distribution of documents is probably due in part to the facility with which either ἅγιον or δεδομένον or both might be introduced in different quarters independently. Text explains all the other readings, and could not have been derived from any one of them.

vii 52 ἐγείρεται.] + (vii 53—viii 11) + καὶ ἐπορεύθησαν...ἀμάρτανε. + Western and (with verbal modifications) late Constantinopolitan

(Gr. Lat. [Syr.] [Eg.] Aeth.: [cf. Arm.]); incl. D Const.Ap.ii 24 'Nicon' (see below) (Euthym. *Źo* with a reservation) Amb Aug Hier. *Pelag.* ii 17 and later Latin Fathers. On lectionaries see below.

Amb. *Lp.* i 25 speaks of *semper quidem decantata quaestio et celebris absolutio mulieris*. Aug. *Conj.adult.* ii 6 shews knowledge of the difference of text by saying "Some of little faith, or rather enemies of the true faith, I suppose from a fear lest their wives should gain impunity in sin, removed from their MSS the Lord's act of indulgence to the adulteress". He also notices the ridicule directed by some 'sacriligious pagans' against Christ's writing on the ground (*Faust.* xxii 25); and one of his quotations from his contemporary the Manichean Faustus includes a reference to Christ's 'absolution' of *in injustitia et in adulterio deprehensam mulierem* (xxxiii 1). According to Hier. *l.c.* "in the Gospel according to John many MSS, both Greek and Latin, contain an account of an adulterous woman" &c.: at the close he implies that the narrative belonged to Scripture. A Nicon who wrote a Greek tract *On the impious religion of the vile Armenians* (printed by Cotelier *Patr. Apost.* on Const.Ap.*l.c.*), and has been with little probability identified with the Armenian Nicon of Cent. x, accuses the Armenians of rejecting *Lc* xxii 43 f. and this Section, as being "injurious for most persons to listen to": like much else in the tract, this can be only an attempt to find matter of reproach against a detested church in the difference of its national traditions from Constantinopolitan usage. The *Synopsis Script. Sac.* wrongly ascribed to Ath, a work of uncertain date printed from a single MS, has near this

place (c. 50) the words *ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ*: but they can only be an interpolation; for (1) they betray insertion, made carelessly, by standing after the substance of viii 12—20, not of vii 50—52; and (2) *ἐνταῦθα* suits only a note written at first in the margin, while the author of the Synopsis habitually marks the succession of incidents by the use of *εἰτα*. Euthymius Zygadenus (Cent. XII) comments on the Section as 'not destitute of use'; but in an apologetic tone, stating that "the accurate copies" either omit or obelise it, and that it appears to be an interpolation (*παρέγγραπτα καὶ προσθήκη*), as is shown by the absence of any notice of it by Chrys. The evidence of syr.hr is here in effect that of a Greek Constantinopolitan lectionary (see p. 42). It has vii 53—viii 2, instead of viii 12, after vii 23—52 as the close of the Whitsunday lesson, doubtless following a Greek example: the variations of Greek lectionaries as to the beginnings and endings of lections are as yet imperfectly known. In the Menology of syr.hr viii 1, 3—12 is the lection for St Pelagia's day, as in many Greek lectionaries (see below). The Section is found in some Syriac MSS, some Memphitic MSS (not the two best and some others: Lightfoot in Scrivener *Introd.*² 331 ff.; cf. E. B. Pusey *Cat. Bodl. Arab.* ii 564 f.), and some Armenian MSS; but it is evidently a late insertion in all these versions.

Text **N(A)B(C)LTXΔ** MSS known to Hier 22 33 81 131 157 al^{pm} (besides many MSS which mark the section with asterisks or obeli) *afq rhe* Latin MSS known to Hier and to Aug syr.vt-vg-hl me.codd.opt the arm go (Orig. *Źo*, see below) (Eus. *H.E.*, see below) (Theod.mops. *Źo*, see below) (Apoll. *Źo*, see below)

Chr. *Źo* Nonn. *Źo* Cyr.al. *Źo* (Amm. *Źo*.Cram. 272 apparently) Thphl. *Źo* (Ps.Ath.Syn, see above). A and C are defective; but the missing leaves cannot have had room for the Section. In L and Δ blank spaces indicate (see pp. 29 f.) that the scribes were familiar with the Section, but did not find it in their exemplars: in Δ the blank space is an afterthought, being preceded by Πάλιν ...λέγων, written and then deleted. Origen's Comm. is defective here, not recommencing till viii 19; but in a recapitulation of vii 40—viii 22 (p. 299) the contents of vii 52 are immediately followed by those of viii 12. One scholium states that the Section was "not mentioned by the divine Fathers who interpreted [the Gospel], that is to say Chr and Cyr, nor yet by Theod.mops and the rest": according to another it was not in "the copies of (used by) Apollinaris". These and other scholia in MSS of the ninth (or tenth) and later centuries attest the presence or absence of the Section in different copies: their varying accounts of the relative number and quality of the copies cannot of course be trusted. The only patristic testimony which any of them cite in favour of the Section is Const.Ap (*οἱ ἀπόστολοι πάντες ἐν αὐτῇ ἐξέθεντο διατάξουσιν εἰς οἰκοδομὴν τῆς ἐκκλησίας*). No Catenæ as yet examined contain notes on any of the verses. Negative evidence of some weight is supplied by the absence of any allusion to the section in Tertullian's book *De pudicitia* and Cyprian's 55th epistle, which treat largely of the admission of adulterous persons to penitence; nor can it be accidental that Cosmas (in Montf. *Coll. N. P.* ii 248) passes it over in enumerating the chief incidents narrated by St John alone of the evangelists.

Eus. *H. E.* iii 39 16 closes his ac-

count of the work of Papias (Cent. II) with the words "And he has likewise set forth another narrative (*ιστορίαν*) concerning a woman who was maliciously accused before the Lord touching many sins (*ἐπὶ πολλαῖς ἀμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου*), which is contained in the Gospel according to the Hebrews". The notice is vague, and the language is probably that of Eus himself: but it is natural to suppose that the narrative referred to by him was no other than the Section. The only discrepancy lies in the probably exaggerative word *πολλαῖς*: *ἀμαρτίαις* is justified by *ἀμαρτία* in D in place of *μοιχεία*, and by *ἐτέραν δὲ τινὰ ἡμαρτηκύναν* in Const. Ap (cf. *in injustitia* in Faustus above): *διαβάλλω* almost always implies malice and frequently falsehood, but is used of open no less than secret modes of producing an unfavourable impression. The form of expression leaves it doubtful whether the Gospel according to the Hebrews was cited by Papias as his authority or mentioned independently by Eus: no other evidence of use of that Gospel by Papias occurs in our scanty information respecting him. If the Section was the narrative referred to by Eus, his language shews that he cannot have known it as part of the canonical Gospels.

The Section stands after Lc xxi 38 (on which see note) in the closely related MSS 13-69-124-346; after Jo vii 36 in 225, this transposition with the preceding paragraph vii 37—52 being probably due to some such accidental error as the misplacement of a mark referring to the Section as written in the upper or lower margin; and at the end of the Gospel in a few cursives (including 1) and in the later Armenian MSS. In some cases the introductory verses (or parts of them) vii 53

—viii 2 do not accompany the bulk of the Section.

The Constantinopolitan lection for the 'Liturgy' on Whitsunday consists of vii 37—52, followed immediately by viii 12; and examination confirms the *prima facie* inference that the intervening verses did not form part of the Constantinopolitan text when this lection was framed. If read here as part of the Gospel, they constitute a distinct narrative, separating the conversation of vii 45—52 from the discourses that follow, and marking out v. 12 with especial clearness as the opening verse. The process involved in over-leaping the narrative and fetching back v. 12 out of its proper context would be difficult to account for: whereas, if the Gospel is read without the Section, there is no conspicuously great breach of continuity in passing from vii 52 to viii 12, and the advantage of ending the lection after viii 12 rather than vii 52 is manifest. The verses thus wanting do not appear elsewhere among the Constantinopolitan lections for Sundays or ordinary week-days; and their absence is the more significant because they are the only distinct and substantive portion of St John's Gospel which is not included in these lections, unless we except the short passage i 29—34, read on the very ancient festival of John the Baptist, and xiii 18—30, replaced by the parallel account from Mt. Their presence, or rather in most cases the presence of viii 3—11 only, in such Greek lectionaries as contain them is confined to the Menologium or system of saints' days, which is probably for the most part of late date; and the variety of their position in different MSS implies late introduction into the Menologium. They form a lesson sometimes (*e. g.* in syr. hr) for St Pelagia's day, some-

times for the days of St Theodora (or Theodosia) or St Eudocia or St Mary of Egypt, or, without special appropriation, *eis μετανουήσας καὶ μάλιστα ἐπὶ γυναικῶν* or *eis σχῆμα γυναικός*, &c. (Matthaei² i 568 f.; Griesbach² i 479; cf. Scrivener *Introd.*² 81 and in *Dict. of Chr. Ant.* 965). It is worthy of notice that Lc vii 36—50, a lection used on saints' days having the same peculiar character, is not omitted in the ordinary week-day system, being read on Monday of the fourth week of the (Greek) New Year.

Since the Section stands in the text of St John according to the Latin Vulgate, it naturally finds a place in at least two of the Latin lection-systems; in the Roman on the fourth Saturday in Lent, and in the Mozarabic on the fourth Friday in Lent. It is included in the Armenian system as now in use, but only as the last part of a lection (for the fifth Thursday after Easter: see Petermann in *Alt Kirchenjahr* 232) which begins at vii 37, and which, if it ended at vii 52, would be fully as long as the neighbouring Gospel lections; so that it is reasonable to suppose the lection-system to have been in due time adapted to the interpolated text of the Armenian Bible. A Jacobite Syriac lectionary in the Bodleian Library (Cod. Syr. 43: see Payne Smith *Cat.* 143) reads vii 37-52 followed by viii 12-21 on the Eve of Thursday in Holy Week, as M. Neubauer kindly informs us: another in the British Museum (Add. 14,490 f. 113^a) terminates the lection at vii 49 (Dr Wright). The Section is absent from the documents from which Malan and Lagarde (see p. 43) have edited the system in use among the (Jacobite) Copts.

The documentary distribution of the Section may be resumed in a

few words. It is absent from all extant Greek MSS containing any considerable Pre-Syrian element of any kind except the Western D; and from all extant Greek MSS earlier than Cent. VIII with the same exception. In the whole range of Greek patristic literature before Cent. (X or) XII there is but one trace of any knowledge of its existence, the reference to it in the Apostolic Constitutions as an authority for the reception of penitents (associated with the cases of St Matthew, St Peter, St Paul, and the ἀμαρτωλὸς γυνή of Lc vii 37), without however any indication of the book from which it was quoted. This silence is shared by seven out of the eight Greek Commentators whose text at this place is in any way known; while the eighth introduces the Section in language disparaging to its authority. In all the Oriental versions except the Æthiopic (where it may or may not have had a place from the first), including all the Syriac versions except that of the Palestinian Christians in communion with Constantinople, it is found only in inferior MSS. In Latin on the other hand it had comparatively early currency. Its absence from the earliest Latin texts is indeed attested by the emphatic silence of Tert and Cyp, and by the continuity of vii 52 with viii 12 in *rhe* (the non-vulgate element of which is mainly African) and *a*; nor is it found in the 'Italian' MSS *f**q*: the obliteration in *b* is of too uncertain origin to be cited, for it begins in v. 44. But the Section was doubtless widely read in the Latin Gospels of Cent. IV, being present even in *e*, as also in *b c ff j* vg and the Latin MSS referred to by Amb Aug and Hier. Thus the first seven centuries supply no tangible evidence for it except in D, Greek

MSS known to Hier, and Const. Ap;—in *ε*, the European and Vulgate Latin, and Amb Aug Hier and later Latin Fathers;—and in the Æthiopic, if its known texts may be trusted. It follows that during this period, or at least its first four centuries, the Section was, as far as our information goes, confined to Western texts, except in a single late reference in Const. Ap, which is almost wholly Syrian in its quotations. The Section cannot have been adopted in the Syrian text, as it is wanting not only in the later Syriac versions proper but in the Antiochian Fathers and the older part of the Constantinopolitan lection-system, as well as in seventy or more cursives. At some later time it was evidently introduced into the text and liturgical use of Constantinople. As a Western reading,—and that of comparatively restricted range, being attested by D *ε* lat. eur aeth but not (lat. afr) syr. vt or any Greek Ante-Nicene writer,—owing its diffusion in Greek in the Middle Age to an admission which must have taken place after the rise of the eclectic texts of Cent. IV, it has no claim to acceptance on Documentary grounds.

The Transcriptional evidence leads to the same conclusion. Supposing the Section to have been an original part of St John's Gospel, it is impossible to account reasonably for its omission. The hypothesis taken for granted by Aug and Nikon, that the Section was omitted as liable to be understood in a sense too indulgent to adultery, finds no support either in the practice of scribes elsewhere or in Church History. The utmost licence of the boldest transcribers never makes even a remote approach to the excision of a complete narrative from the Gospels; and such rash omissions as do occur

are all but confined to Western texts; while here the authorities for omission include all the early Non-Western texts. Few in ancient times, there is reason to think, would have found the Section a stumbling-block except Montanists and Novatians. In Latin Christendom, if anywhere, would rigour proceed to such an extreme; and it is to three typical Latin Fathers, men certainly not deficient in Latin severity, that we owe the only early testimonies to the Section which are not anonymous, testimonies borne without reserve or misgiving. According to a second hypothesis, which is easier in so far as it postulates no wilful and direct mutilation of the Gospel, the omission was first made in the Constantinopolitan lection-system, assumed to have been the one lection-system of all Greek and Eastern Christendom from the earliest times, and then, owing to a misunderstanding of this purely liturgical proceeding, was reproduced in MSS of St John at a time early enough to affect the multitude of ancient texts from which the Section is now absent. But this view merely shifts the difficulty; for no scribe of the Gospels was likely to omit a large portion of the text of his exemplar because the verse following it was annexed to the verses preceding it in a lection familiar to him. Moreover the whole supposed process implicitly assigns to the Antiochian lection-system an age and extension incompatible with what is known of ancient liturgical reading (see pp. 42 f.). Once more, no theory which appeals to moral or disciplinary prudence as the cause of omission, whether in the biblical text or in liturgical use, is competent to explain why the three preliminary verses (vii 53; viii 1, 2), so important

as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest.

On the other hand, while the supposition that the Section is an interpolation derives no positive transcriptional probability from any difficulty or other motive for change in the context, it would be natural enough that an extraneous narrative of a remarkable incident in the Ministry, if it were deemed worthy of being read and perpetuated, should be inserted in the body of the Gospels. The place of insertion might easily be determined by the similarity of the concluding sentence to viii 15, *ὁμοῖς κατὰ τὴν σάρκα κρῖντε, ἐγὼ οὐ κρῖνω οὐδένα*, the incident being prefixed to the discourse at the nearest break (Ewald *Joh. Schr.* i 271): indeed, if Papias used St John's Gospel, he may well have employed the incident as an illustration of viii 15 (Lightfoot *Contemp. Rev.* 1875 ii 847) in accordance with his practice of 'expounding' the written 'oracles of the Lord' by reference to independent traditions of His teaching.

The Intrinsic evidence for and against the Section is furnished partly by its own language and contents, partly by its relation to the context. The argument which has always weighed most in its favour in modern times is its own internal character. The story itself has justly seemed to vouch for its own substantial truth, and the words in which it is clothed to harmonise with those of other Gospel narratives. These considerations are however independent of the question of Johannine authorship: they only suggest that the narrative had its origin within the circle of apostolic tradition, and that it received

its form from some one in whom the spirit of apostolic tradition still breathed. On the other hand, it presents serious differences from the diction of St John's Gospel, which, to say the least, strongly suggest diversity of authorship, though their force and extent have sometimes been exaggerated.

In relation to the preceding context the Section presents no special difficulty, and has no special appropriateness. In relation to the following context there is, as noted above, a resemblance between vv. 11 and 15; and the declaration "I am the light of the world" has been supposed to be called forth by the effect of Christ's words on the conscience of the accusers: but in both cases the resemblances lie on the surface only. On the other hand, if v. 12 is preceded by the Section, the departure of the Scribes and Pharisees, leaving the woman standing alone before Christ (v. 9), agrees ill with *αὐτοῖς* in v. 12, and *οἱ Φαρισαῖοι* in v. 13. Still more serious is the disruption in the ordering of incidents and discourses produced by the presence of the Section. If it is absent, "the last day, the great day of the Feast" of Tabernacles is signalled by the twin declarations of Christ respecting Himself as the water of life and the light of the world; answering to the two great symbolic and commemorative acts, of pouring out the water and lighting the golden lamps, which were characteristic of the Feast of Tabernacles; and followed by two corresponding promises, *ὁ πιστεύων εἰς ἐμέ κ.τ.λ.*, *ὁ ἀκολουθῶν μοι κ.τ.λ.* The true relation between the two passages is indicated by *Πάλιν οὖν* in v. 12. If however the Section is interposed, the first passage alone falls within the time of the feast, while the second is de-

ferred till the day after the conclusion of the feast, and a heterogeneous incident dissevers the one from the other. Thus Internal Evidence, Intrinsic as well as Transcriptional, confirms the adverse testimony of the documents.

When the whole evidence is taken together, it becomes clear that the Section first came into St John's Gospel as an insertion in a comparatively late Western text, having originally belonged to an extraneous independent source. That this source was either the Gospel according to the Hebrews or the *Expositions of the Lord's Oracles* of Papias is a conjecture only; but it is a conjecture of high probability. It further appears that the Section was little adopted in texts other than Western till some unknown time between the fourth or fifth and the eighth centuries, when it was received into some influential Constantinopolitan text. The historical relations between the addition to the biblical text and the introduction of at least viii 3—11 into liturgical use as a lection appropriate to certain secondary saints cannot be exactly determined. The original institution of the lection seems to presuppose the existence of the interpolated text in the same locality: but the diffusion of the lection probably reacted upon the text of biblical MSS, for instance in the addition of the Section, or the principal part of it, at the end of the Gospels. These complexities of mediæval Greek tradition are however of no critical importance. Being found in the bulk of late Greek MSS and in the Latin Vulgate, so considerable a portion of the biblical text as the Section could not but appear in the sixteenth century to have in a manner the sanction of both East and West.

Erasmus shewed by his language how little faith he had in its genuineness; but "was unwilling", he says, "to remove it from its place, because it was now everywhere received, especially among the Latins": and, having been once published in its accustomed place by him, it naturally held its ground as part of the 'Received Text'.

The text of the Section itself varies much in the several documents which contain it. As in all cases of Western readings adopted with modification in later texts, we have endeavoured to present it in its early or Western form, believing that the Constantinopolitan variations are merely ordinary corruptions of the paraphrastic kind. We have accordingly given most weight to D, to those of the other Greek MSS which seem to preserve a comparatively early text, and to the Latin MSS and quotations. So much complexity of variation however exists between these best authorities that we have been obliged to print an unusual number of alternative readings, and are by no means confident that the true text can now be recovered in more than approximate purity.

viii. 38 ἃ ἐγὼ...πατρός] + ἐγὼ ἃ ἐώρακα παρὰ τῷ πατρὶ μου [ταῦτα] λαλῶ· καὶ ὑμεῖς οὖν ἃ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν + Western and, with δ twice substituted for ἃ, and ταῦτα omitted, Syrian (Gr. Lat. Syr. Æth.): but aeth omits μου and ὑμῶν.

x 8 ἦλθον πρὸ ἐμοῦ] < πρὸ ἐμοῦ Western and perhaps Syrian (Gr. Lat. Syr. [sin-vg] Eg. Goth.); incl. N* Cyr. al Chr Aug (expressly) and scholia: but not D me (Clem) Orig Ephr. Diat. arm. 200. The omission perhaps seemed to emphasise the sense of ἦλθον; or to be a natural simplification on the assumption that πάντες